One Hundred Years Old.

[Continued from 1st Page.]

women and girls to help mix the toddy. The crowning event of the occasion as reported to me 49 years ago by a man. then ninety years old, was the standing of Zibe Toot on his head on the end of the ridge pole, emptying his flask (into himself) and descending head down-wards to the ground. This, we are to remember, was according to approved usage of that period; probably in the mind of Mr. Toot the building was just Town House, not yet given over to the ourposes of religion. Presently, however, he floor of the house was divided into 51 square pews and the galleries into 25. These 76 pews became private property, bought at a vendue of which this paper in my hand is the original draft. The first choice, pew number 35, was struck off by Gen. Joel Roberts, our first town representative, at \$135; the second at \$132 went to Lieut. Thomas Pierce; the third to Capt. William C. Arnold at \$128, and so on, till 73 pews were bid

off, netting \$863. Denominations had no exclusive control; the largest number of pew owners were Universalists, including most of the leading men of the town.

There was no bell tower, no bell, no chimneys; the idea of warming a meeting house had not yet been born.

Women, however, brought their footlogs in his kitchen.

Cleanliness was not out of mind, for Capt. John Barney had the contract for giving the floor two sweepings a year. The pulpit was high up on the east wall; held in high respect; no person allowed to go into it on town meeting days mless speshely Directed by the town." A powerful dog committee of five men, neaded by three military officers, Gen. loel Roberts, Capt. John Barney, Gen. W. Fenton, were empowered to expell dogs from the meeting-house on Sundays," and if they got into trouble the town stood ready to indemnify them. There is no record, as far as I know, of services of worship prior to the formation of this church, though undoubtedly there were such. No religious meetings

were held in it during the year immediately preceding its removal to this foundation. At the harvesting the square pews used then to be filled with shocks of corn which fitted in very nicely, and the huskers comfortably fitted themselves in the seats of former worshipers. In the summer of 1845 the building

was taken down and re-erected where it now stands. By an arrangement with the town this upper floor became the property of the church; the entire lower loor continued to be used for town meetings until the erection of the present Town Hall in 1855.

Into the vast emptiness of this building as it then was, of bare boards unpainted, uncarpeted, uncushioned, un-warmed, on its wind-swept site under the bleak skies of late November-have come these six men and 13 women desiring to be united together as a Church of Christ-few in number, with no exhilirating outlook, but with firm intelligent puts in graphic statement the sense of need that should be deepest in any community. That little company were hungry for the ordinances: well they might be: there was no minister, no Sabbath,

no visible sign of any sort of religion. Brought up as we have been, it is not easy to realize what life in St. Johnsbury was under those conditions.

But here is an illustrative case A

good woman, mother of a family, lived in a small house nearly opposite where the south church now stands on the Plain. think it was the little old "Aunt Polly Ferguson house," that some of us well remember. Many anxious thoughts came to her about herself and her children. One morning while at the household work, her feelings swelled so strongly that she broke away from her task, saddled the family horse and rode out some distance beyond Arnold's Mills, now Paddock Village, to the home of Mary Bissell. The two passed that en- have. in the covenant of the church, these two and who covenanted Nov. 21, 1809 to ungering for something which nothing

God could supply. Hubbard Lawrence was chosen moderator, and David Stowell, clerk, two men they were made deacons. Stowell was tall, thin, grey and wore a queue; Lawrence was husband of the woman I spoke of just now, a tanner, his vats were on the grounds that 30 years later were bought and beautified by Horace Fair-banks, known to us of these days as

Now at last there was really a church n this town; two-thirds of the members had united on confession of their faith, all were deeply in earnest. From the hirst, the children of the church were the best of fruit. Perhaps as was usual lovingly brought under its watch and in those times the phrases used in prayer care. On the 12th day, viz. Dec. 3, nine of them were brought up for consecration in baptism, one of whom lived to A woman of retentive memory took tipe age and honored service in the Con- special pleasure in repeating to me 50 regational ministry. This was the eginning of a quite remarkable record. In the third year 27, and in the 5th year of children, were, as the record says, extended on the cross for us poor singiven up to God in baptism; and dur-ing the first 10 years 157 in all, 16 of Fairbanks, father of three brothers who whom, older ones evidently, had been | founded a manufacturing business in this received to church membership. Five of one family were brought the first year, six of one family the second year, nine of the Lord's." one family the third year, each family group together; during the first decade resolution "that we consider our brother 13 other families presented, each. 4, 5, 6. Luther Jewett, M. D., a suitable person to go into the gospel ministry," and a a sample entry on the church record: March 17, 1812, Then (all entries begin

ordinance of baptism." This Luthera Wing I knew quite well 60 years later, where I was baptised. From my earliest recollection I used to meet with others weekly for recitation of scripture and catechism. When I review the discipline, the satisfaction, the religious training and instruction that I there received. my heart cries out, Praise the Lord, that the lines fell to me in pleasant and profitable places."

Thus pleasant in all after life was the recollection of those scenes in the cold, homely old meeting house on the hill, because of the warmth of parental solicitude and care. Family religion was held to be of vital importance. In the fifth year and for several years thereafter, the church "met as households, small and great, before God, to entreat the God of Abraham to be their God, and to bless their children forever." I have a letter from one of those same

children, written in answer to my inquiries in 1876. He says, "I well Saturday nights we boys would be at unreasonably correcting a lad who lived ball play on the street. Toward 5 p. m. at his father's house, and for challenging Dr. and Mrs. Jewett and others would Mr. Sargent to a fight." Other occasions be coming out of their yard and going for discipline were, betting, gambling, to the evening meeting in some one's violation of the truth, unkindness, house. We knew what was then to be erroneous ideas in regard to balls, takdone. The play was to stop, and we ing unlawful interest, extortion in deal, boys were to go with our parents. But attempt to pass counterfeit money, stoves that were replenished by fresh coals from Lieut. Pierce's big roaring fire ments that it became to us a part of the little church was at that time facing the course of things rather than any hard- popular irreligion which for years had ship." By the end of the first decade as gone on without restraint. The memmany as a hundred of the children were committing to memory the New Testa- tices, must stand out distinct and clear ment and Wilbur's Biblical Catechism. This was before the arrival of the Sun- the matter of the Sabbath. For 25 or

day school, so called. The spirit of fellowship and kindness myself," said a young girl, whose family was not of the number, "how these kept the Sabbath worshipfully. Now at christian people do seem to love one last the church set itself to have a Sabbath another." An unconscious expression of the Lord their God, and went so far of the first century times. This was as to lay down rules after the old how it seemed to a girl of the period; what the boy of about the same age thought will appear from a versation, but "if traveling without letter which he wrote me long after: "I have never seen a church that came so near the New Testament standard as the miles—something like five or six, then, early members of that one did in if our reckoning be settled on Saturday covenant, watch, mutual helpfulness, evening it shall be justifiable for us to go and simple consecration to Christ. I on for the sake of joining a worshiping for I left St. Johnsbury at 12 years of age. My father died when I was eight, and I remember how much the women of the church were to my widowed mother after that event, helping and examination as to his penitence and comforting her. The night before I left sorrow it was voted to restore him to home, neighbors were invited in, and in full fellowship upon his making conthe midst of this circle of praying people, I was committed to the care of the covenant keeping God." Now this widow was the same of whom I have incident illustrates this: Susanna Mans-spoken twice, the wife of Dea. Hubbard field, afterward Mrs. John Lovell Avers. cences are so interesting, was known in and wove all day at her loom. She after years as the Rev. Dr. Edward A. wondered what was going on as she Lawrence, Prof. of Theology in what was saw people passing toward the center of

Theological Seminary. purpose. Unquestionably true to the spirit of the occasion is the often quoted story that has come down to us, viz; that has come down to us, viz; that has come down to us, viz; that the council finding what a feeble flock they were questioned the wisdom of congruing. "But "said one of the six of the occasion is the often quoted when the spirit of the occasion is the often quoted story that has come down to us, viz; that has come down to us, viz; that has come down to us, viz; the council finding what a feeble flock they were questioned the wisdom of congruing. "But "said one of the six of the occasion is the often quoted story that has come down to us, viz; that has come down to us, viz; the property of the occasion is the often quoted story that has come down to us, viz; the council finding what a feeble flock they were questioned the wisdom of congruing the confidence of the continued down to her grandson, and the confidence of the size of the coverage of the spirit of the occasion is the often quoted story that has come down to us, viz; the said, on learning ington was the next pastor and after him, Rev. George H. Clark, 1862-1866. He was much beloved, but could not remained the property of the occasion is the often quoted story that has come down to us, viz; the property of the occasion is the often quoted story that has come down to us, viz; the property of the occasion is the often quoted story that has come down to us, viz; the property of the occasion is the often quoted story that has come down to us, viz; the property of the occasion is the often quoted story that has come down to us, viz; the property of the occasion is th organizing. "But," said one of the six promise of his life went out suddenly in however, would question her sincerity. men, "We are too poor to live without his early death in 1893, but not until he It was at her house that the few chrismore, known as the "Lawrence Home."

Whether by reason of poverty, or remoteness, or other cause, the church to hide her Bible. wasn't able to get a man for a minister till the coming of Pearson Thurston from Somersworth, six years after organiza-

[How salaries were raised will appear from the following in the handwriting of Calvin Stone: Demand Note. "I promise to pay 3 middling likely ewe sheep as to size, age and quality, on demand: and to keep the three said sheep five years free from expense to said society and to pay their wool to the committee in June, and the lambs on or before the first day of November yearly. All the wool and all the lambs and all the profits arising from said sheep to be laid out for Congregational preaching."]
In fact up to her 24th year, only

two years' settled pastorates did she All this while then, was she tire day reading the Bible, talking, pray- dwindling down, drawing nigh unto ing together. Some three years later death? The very reverse. She held on, when 13 women were standing together | She kept the faith. Few in numbers but each one counted. A feeble folk in popuare recorded side by side on the first page | that were used to walking four and five of the old church record book. It was miles over rough roads to worship God the few women and fewer men of this in a great barn-like meeting house on a sort who thought they could not afford to live without the ordinances of the church, sort that is kindled by the word of God and the fellowship of kindred minds. It do their part in maintaining them. I does not appear that they had any think of them, coming up on foot or on thought of discouragement, though withhorseback from their scattered farms out doubt it required stout hearts to that day, 19 only out of 560 population, meet the strain. Somehow they kept very, much alive and growing. In ten but fellowship in the church of the living years they had increased from 19 to 150 and had, as we've just seen, 100 young people memorizing Bible verses and 157 children given up to God in baptism. highly respected in the town, and later The quarterly communion service was most lovingly observed; Rev. Leonard Worcester coming down from Peacham, or Mr. Goddard from Concord, or the stalwart Scotchman, Father Sutherland, from Bath, to officiate. Sabbath and week-day meetings were kept up, minister or no minister. Davie's Sermons or Hunter's scripture biography, or other appropriate matter would be read from the pulpit by Deacon Stowell or Hubbard Lawrence or Doctor Jewett, and, said one who used to listen, they bore were not always tresh variations, but they were near to the heart of the gospel. years after, these words that she used to hear "May we look away to Calvary's mount and with an eye of faith see Jesus

In the tenth year the church adopted a committee was appointed to encourage him thereto. It would seem from this with this word) Arethusa Wing, Suky Wing, Betsy Wing, Barnabas Wing, Apollos Wing, Panny Wing, David Wing, action of the church, he in due time was

Lewis Wing, Luthera Wing, received the ordained and became pastor at New-ordinance of baptism." This Luthera bury. His Thanksgiving Day sermon given in this church in 1818 is the first then Mrs. Abel Shorey. In her 84th historic document in print relating to the year she wrote me, being then in another town. Some years later he was elected state. "You will readily see why I am so much endeared to the dear old church His nephew, Milo P. Jewett, son of Dr. Calvin Jewett, baptized here November, 1816, became a preacher, an eminent educator, first president of Vassar Col-

In accordance with usages of the time, discipline and contession were a promin-ent feature of church life; indeed it could not be otherwise if the church would meet the dominant spirit of worldliness and hostility to spiritual religion. Nearly half the pages of the early records are filled with matter relating to indiviport called for plain words, but most of detail, as appears in the lists of items brought up for church action. Sept. 19, 1822, a young member was on trial "for Sabbath-breaking by traveling and visiting, for disrespect and disobedience of bers felt that their faith, opinions, pracbefore the world. And they did. Take this town for anything but visiting, was carefully cultivated. "I thought to traveling, idling, drinking, horse-racing, except as individuals in some quiet way baggage, and public worship may be attended by pursuing our journey a few judge, of course, from early impressions, assembly." Cases like the following frequently occurred: "April 22, Bro. W. came before the church and acknowledged that he had travelled part of a Sabbath last winter. After undergoing tession before the congregation." It was not long before the new Sabbath in this town began to be recognized. A little Lawrence, and the boy, whose reminis- mistook Sunday one time for Saturday. then East Windsor, Mass., now Hartford | the town. Next morning when Mrs. Higgins called she was sitting quietly The gifts and graces of the covenant reading her Bible—her work all put away. "O dear!" she said, on learning

ordinances of the gospel." Such a had left his mark as a preacher, an tian women of the neighborhood used to among the cherished traditions, is a precious heritage for this church. It puts in graphic graphic statement the social settle-She did her best to bring them up re-ligiously. Her husband was, at that time, opposed to this. He took occasion

> One night on coming home he saw a light in the children's room, and hastily concluded that she had found it, and was reading from it to the children. He tore into the room, pulled the children out of bed and made a great fuss. She however kept quietly on her way and by her gentleness and tact finally won him

to a better mind. Neighborhood meetings were held in a barn in the north west part of the town. A pulpit was built up with boxes on the barn floor. Mrs. Frinda Graves, well remembered by some of you, said she learned to sing two hymns in that barn, viz: first, "Come Holy Spirit, heavenly Dove," second, "Hark from the tombs a doleful sound." Just what cheer and inspiration this last was intended to communicate in the old barn she did not but she spoke of the delight she used to have in riding to the big church on the hill, behind her mother, on the saddle, her Sunday dress being carefully tucked up so as not to be soiled or were among the number and their names | lar estimation. Yes, of the feeble sort | crumpled. Other girls who had to walk, would go barefooted till near the church,

and then get into their shoes. On the road, lived Bethiah Shorey, who had scripture texts carefully written out and pinned up on the walls of her house. When a young fellow, who had fought in the revolutionary war was sick and dying, Bethiah Shorey was the one he

sent for to come to read and pray with Most interesting as illustrating a con-scientious attitude, are the records of confession which abound. Notice particularly the regard for each other's "feelings" Feb.16, 1819, "To my brethren and sisters of the Church: As my going to the ball room where there was a ball and stopping there a few minutes, has been by some supposed to have a tendency to encourage such transactions, a thing I by no means wish to do, and has been wounding to the feelings of many of you -I assure you that, tho my opinion is that it was not wrong in itself, yet I cannot but regret that I went, because it hurt your feelings. And it is my present intention, the Lord keeping me, never to go to such a place again, unless under circumstances that in my opinion would not hurt your feelings. known to many out of the church that what I did has given pain to some of you, I do not object to this being made known, I desire you would overlook and forgive whatever in your view may have been improper, and I earnestly hope to have the same place in your fellowship as heretofore." Aug. 1, 1816, "Dear brethren and sisters of this Church: I come before you to confess with shame my very great guilt. I have forsaken the ordinances of the house of God in a way which I cannot justify. I have cast off tear and restrained prayer before God. I have been guilty of countenancing the world by giving them my presence in places of vain diversion and amusement. By these things I have deeply wounded the cause of truth and the hearts of Christ's friends, and given a deep sting

tion to fellowship. With dependence on divine aid I promise to walk humbly and softly before God."

I would not wish to obtrude sacred confidences like these upon any un-sympathetic audience, but I cannot withhold the testimony they render to conscience before God, and a sensitive regard for the feelings of other

In the summer of 1823, after two forward on the Sabbath to make confession before the world." "The Congregational church as they have done in private will now present themselves public ly for the purpose of confessing their faults. We, the members of said church, duals. Now and then a case of grave im- called the majority, do now confess that we did wrong in our action of June 20 the troubles were treated with great for- last year, to the wounding and grief of a bearance and brotherly love. Personal large minority, for which offense we ask conduct was made a matter of minute | forgiveness of them and of all whom we have thereby offended. On the other hand, we, the members of said church called the minority who protested, do now confess that we did wrong in the manner of our protesting against said his parents, for conformity to the world act of the majority, as it was unscripremember those days and scenes. On in conduct, conversation and dancing, for tural and done to the wounding and grief of many in the church; for this offense we do now ask forgiveness of them and of all whom we have hereby offended. And we, as many of said church as are here present, do now in addition to our confession already made, with deep penitence and sorrow of heart confess our faults one to another; and do heartily forgive all the faults that have come to our knowledge, as we hope to be forgiven of our Heavenly Father. And that we may be kept from every sin especially from wounding each other's feelings. We do in solemn manner promise never to mention or allude to past difficulties to the wounding or grief of more years there had been no Sabbath in any. This confession of our faults which are so many and so hateful in the sight of God and ruinous to the soul, we make before all, praying God to heal our backslidings and keep us in the way of peace and holyness." Signed by 73 members. Events like this have the greater significance when we consider the situation. There was no pastor, had been none for five years, would be none for ten years more. The sturdy manhood and grac-ious womanhood of the church maintained its dignity, its spiritual quality, its growing influence in the town. Rev. Mr. Thurston's ministry was two years

only, 1815-1817, but in that brief period 52 were added to the church. His successor did not arrive till 15 years later, 1833, Josiah Morse, this was, who like Dr. lewett was both doctor and minister. He was pastor for ten years, dismissed May 3, 1843. On Sept. 29, 1846, the day when this building was dedicated on its present foundation, Rev. J. P. Stone of Cabot was installed as third pastor. My earliest remembrance of this church was at that period. How vividly the lettering that was curved above the preacher's head stands out before me now-"Holiness Becometh Thy House, O Lord Forever." How interesting that temperance rally that filled the house one cold winter evening, when my father drove up a pung sled load of people from the Plain. How exciting the town meet ings held on the ground floor, till after midnight sometimes. Rev. Horace Well-

gallery yonder, was a youth of open face, keen mind and irrepressible vitality who soon after went off to college. years later he returned after he had ripened out as a minister, and every one in the village was eager to hear him. The text was "What is man that thou art mindful of him?" It was clear to all that day that man was worth being mindful of, and equally clear, as Dea. Hallett remarked, that George Ide had his call to preach straight from God. Dr. Ide's great work as a minister and a citizen in the city of Milwaukee is justly linked in our minds with the history of

It should be remembered that during the long pastorless period, viz. in 1825, the strength of the church was drained by removal of 6 men and 13 women, the identical number originally banded together in 1809, to form the new church at the Plain. This took away some of the most valued members; among them were Luther Clark, both deacon and clerk of the church, who also for many years ably held the office of town clerk, his bold handwriting covering many pages of the town records. Two granddaughters of this church still live in the town, one at the East Village, the other the South church on the Plain.

One Sunday in 1867 it came about that I was here to lead the service of worship; from which it also came to pass that I continued to do the same for six years, having received ordination and installation in this pulpit. Years of most delightful christian fellowship and work together, for the church was a unit in feeling and wholly loyal to the ancient traditions. Dea, Hubbard Lawrence, who could not live without the ordinances of the church, had joined the church triumphant; Dea. Stowell's slender frame no longer stood up to lead in prayer. But worthy successors were here-Dea. Edmund Hallett of devout know our fellowmen as we ought, we and gentle spirit, Dea. George Ranney, wise in counsel, as judicious and true a servant of the church as he was of the town whose official trusts he served so well. The stalwart figure and sturdy character of John Morse gave dignity and force to the Christian name in this village. Here too was a lineal and descendant of the Puritan Mathers, Cotton G. Dickinson. Behind the smiling face of Otis Hallett and the somber face of Moses Shorey were true christian hearts. Abel Shorey was still living out on the new Boston road and his wife, Luthera Wing, of whom I have spoken. John Bacon, merchant, post-master, man of affairs, had a large place in his thoughts for the affairs of the church. Irwin Gorham received with meekness the engrafted word; Walter Wright applied it intelligently in practical life and in the prayer meeting. Ephraim Stone, who could carry a meeting house on his rollers, carried with equal solicitude on his heart whatever load of responsibility for this church was put upon him. Sylvanus Graves and wife were a welcome addition to us in 1869. Some men, not then members of the church, were heartily with us in spirit and service; Ezra Hallett, Charles Cobb, Jefferson Butler, Daniel Thompson and others. The generous legacies left by Charles Cobb to this church and to the Vermont Domestic Missionary Society show plainly the valuation he placed upon the in-

worth and work of the women of this church as I knew them. Generous, intelligent, alert, devoted, efficient, they were, in all good works; the cheer and help they gave cannot be told in words. have the happiness of being greeted to-day by one survivor of the dames of that generation, Mrs. George Ranney, the chairman of this centennial reception committee, carrying her 90 years so buoyantly, her service of this church so month's conference with lasting, humilia- lovingly, that we prize the opportunity tion and prayer, the entire church "went | of joining hands through her with those of the earlier time who met in this

ouilding a hundred years ago. Here I will stop abruptly, for the story has already been longer than I intended. In place of any further words of mine, I will give you a letter, which came to me a few days ago, from one of the sons the church; the sentiments of which, I think you will say, will make a fit and pleasant rounding of this centennial

Letter of Charles H. Morse of Chicago:

August 25th, 1909. Doctor Edward T. Fairbanks,

St. Johnsbury, Vt., MY DEAR SIR: I am advised that the Centennial exercises of the First Congregational church at St. Johnsbury Center are to be held in the church on the second of September. When I think of the efforts made by my ancestors to help sustain preaching services and weekly prayer meetings and the sacrifices they made for the church, I cannot help feeling that all who can should do something to help perpetuate and maintain the church in its efforts to

do good in that community I desire to show my appreciation what they did and I propose to deposit with the Passumpsic Savings Bank at St. Johnsbury the sum of Ten Thousand Dollars in stocks, the income from same to be used in helping to maintain preaching services from the pulpit of the First Congregational church at St. Johnsbury Center. This fund to be known as the John Morse Memorial Fund and only the income from said fund is to be used by the church and for ministerial work only, the principal to remain with the said Bank in trust for said work.

Whenever the church shall fail to have continuous preaching services then said fund shall revert to my legal heirs. also make a stipulation that the church society shall not change its creed or become what is known today in some sections a mere society, without any

I appoint you and Mr. Frank H. Brooks with power to choose one of the deacons of said church to see that my wishes are complied with. I make this stipulation because I am not acquainted with any of the deacons or members of the church and I trust this will be satisfactory to the church members. I hope my desire to help the church will prove a blessing and not a hindrance to the welfare of that community.

Very Sincerely Yours, CHARLES HOSMER MORSE.

A Plea for a Changed Condition in the Relation of Pastor and People.

Judging from the amount of attention that has been aroused the ministry of America has lapsed or graduated from being a profession into being a problem. We share the distinction of the Negro, whom there was plenty in the high | the tramp and the submerged tenth and now they are writing magazine articles about us. If we have really become a problem we are a serious one for the gospel ministry holds the strategic position in the life of this great commonwealth. The church stands between America and materialism. These thousands of obscure pastors who man the country parishes and take spiritual oversight in our rural communities are the ordained conservators and promoters of the religious life of the democracy. Whether men realize it or not they are as the shadow of a great rock in this drifting desert of competition and self-seeking which we call the United States of America. If the ministry is engulfed in 98 cents a yard. secularism nothing can save us from the desolation of Sodom. The country which will not maintain her churches, as retreats of the heart and soul, as havens for the disillusioned and disappointed, is bankrupt in the resources of continuance. This is the issue before us when we realize that the gospel ministry is becoming as a city beleaguered by 50c to 87c yard.

After a careful survey and consideration of the conditions I am convinced that the remedy for the present unsatisfactory relation of pastor and people must come chiefly from within the ministry. If our price has fallen in all probability the kind of goods we supply has lowered the price. We have not prayed enough, nor studied enough, nor visited enough. Being our own masters we have omitted the lash of discipline. We have cut down our working hours in many cases beyond the dreams of labor unions. Above all we have given parsimoniously of our sympathy to men. We have lacked the magnetism of humanity. The consequence is that we have balked at obstacles any drummer in the land would have taken at a leap. We don't know our Bibles as we ought, we don't don't know our God as we ought. There are families in the parish we have never visited, men and women with whom we talk thirty times in a year and never once have we offered our goods for sale. We have made our pastoral round of visits and have never taken the pack

from our back. No wonder our back is heavy with this burden of unsold goods. Further the minister who would restore the status and value of the ministry must be anti-commercial in his motives. He must add to the energy and zeal of business success a totally different motive and spirit. We can only gain our place in the community by losing ourselves there. We must magnify the office by unwearied self-sacrifice. We are speaking of the office of ambassador of Jesus Christ. We must give our very best to those who are willing to pay but little in return. Let America know that no sermon is too good, no labor too vast, no sympathy too tender, no patience too persistent for parishes and men who care nothing for these things. This is the amazing grace of God to men and of this we are ambassadors.

THE FAMILY Recommends DOCTOR BROWN'S INSTANT RELIEF as a quick remedy for mosquito bites, cuts burns, bruises, chilblains, and many other common complaints. 25 cents at all dealers

Prepared by the Norway Medicine Co., Norway, Maine.

There was a minister in my native land who was in the habit of getting calls from the Lord, but a shrewd old lady who was disgusted at the canting phrase observed that "If the Lord had called him to a church 'wi a smaller stipend h'ed never hae heard him.'

We must drive the carpet-bagger and the perennial candidate out of the ministry and out of our own hearts. The can didate in any and every disguise is pitiful. The pastor who in some obscure parish has his soul bent over his task hoeing men, the gospel of Jesus Christ, who for us men became man.

America is blighted with these restless ministries. Preachers change their this all glorious cause. parishes for considerations that scarcely seem to repay taking out the carpet tacks. Such men are hirelings, not will give a better return than the liberalshepherds. They abandon parish after parish before they know its needs, preach a few cheap sermons and move on. Such conduct is cheapening the church, the ministry, and the Gospel of Christ. No doctor would thus abandon his patient. No lawyer throws up his brief and escapes the contempt of his profession. Such conduct is not consistent with the love of souls. These are not spiritual

ties that are thus carelessly broken. Above all we must submit our souls to tries are the despair of the church. It a one and the same time poverty and old manis not adding members to the family of Christ there is something far wrong. ands of dollars are still needed for the This is the will of God concerning us that we should bear much fruit. We must preach for conversions and put to final rout in our church and parish this most damnable of all heresies that church membership is something that does not matter. If we do not He does want to see of the travail of his soul and be satisfied. When the call to arms was ringing through Vermont in the beginning of the Civil war some fathers and mothers held back their sons. They said "Don't go" and one lad answered "If we can't go by day, we will go by night." The call of country was irresistible. Let us make the call of Christ irresistible. He must become our passion. If it cannot be so,

then let us quit the ministry.

Marcus Dods, whose loss has left not only Scotland but Christendom poorer, was a quiet and self contained man, massive rather than passionate, but he left this as his verdict on the success of the ministry: "There can be no success in religion apart from a passion for Christ.' Have we got that passion, brethren in the ministry, for we cannot give to our parish what we have not got as our personal possession. If we have not got and cannot give the passion of human hearts for the Redeemer, then any salary that a company of skinflints chooses to pay us is too much. They are giving come into Moody's eyes when he saw a Christless man. McCheyne sometimes taking Foley's Honey and Tar. C. C. put down his head and buried his face in Bingham.

his hands whilst hot tears oozed through his fingers as he pleaded with his people. Jesus wept. This travail of Zion is in-evitable if "this man and that man is to be born there."

Vermont gave greatly for the war. The money they poured out with both hands was the least. They gave human blood, precious blood without stint. As read of Antietam, Fredericksburg, Gettysburg, The Wildnerness, Cold Harbor, Vicksburg, Spottsylvania and many another bloody and glorious field, I felt his row in God's great fallow land is a | at once the flush of patriotism and of man of inexpressible dignity. It is not shame. Do we mean anything like this good business but oh it is good news to | when we say, "Thy Kingdom come." If we did we could release these forces of self sacrificing nobility here in this state of Vermont for our Master Christ and

May I add these practical suggestions, believing as I do, that no investment ity of the church which resolves to the full extent of their ability to free the gospel ministry from financial embarrass-

1. In every parish almost there are men of means. Let them rewrite their wills if necessary to endow the ministry of the gospel in the church endeared to them and theirs by sentiments which no words can express.

2. There are men of means who real-ize keenly the shame of any veteran of the standard of results. Barren minis- the Cross of our Redeemer reaching at State Fund for Relief of Aged Ministers. 3. Let our advisory committees take up in humility the work of fraternal bisshoprick. We all need it to stir one another up to zeal and courage and the patience of love for all men.

A Money Making Business.

Owing to the great and rapidly increasing demand for Accident and Health Insurance, there is no line of business to which a man can turn his hand that is so profitable as this. The records abundantly show that live men are coining money out of it. The Massachusetts Accident Company is one of the very best. Its line of policies are absolutely unequalled. It makes the most liberal terms with agents and is ready to do so in every part of Vermont. Address the Company, 161 Devonshire St., Boston,

Edgar N. Bayliss, a merchant of Robinsonville, Del., wrote: "About two years ago I was thin and sick, and coughed all the time and if I did not have consumption, it was near to it, I commenced using Foley's Honey and Tar, and it stopped my cough, and I am now entirely omething for nothing. The tears would well, and have gained twenty-eight ome into Moody's eyes when he saw a pounds, all due to the good results from

[Extracts from address given at State Conference, Randolph, Vt., June 9, 1909, by Rev. Donald Fraser, Berlin, Vt.] Lougee & Smythe.

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